FATEHNAMA & ZAFARNAMA OF GURU GOBIND SINGH



DEVINDAR SINGH

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DEDICATED TO

those sacred souls who, in the true
traditions of Sikhism, preferred
to be dismembered alive,
skinned alive, broken on
the wheels alive, boiled
alive, sawed alive and
scalped alive, rather
than bow to the
brutal will of
the tyrants.

This volume is an abridged version of the book Fatehnama and Zafarnama by the author. However, its complete portion pertaining to the Holy texts and their renditions into English verse is being presented, in this form, to enable a wider section of the readers to enjoy the treasures of these singularly rich and historic documents from the consummate pen of Guru Gobind Singh.

[1]

بنام خداوندِ تیغ و تبر

خداوندِ تیر و سنان و سپر

Bows and Arrows, Swords and Spears,
That the brave in battles wear,
In their holy name we swear,
To tell the Truth sans any fear.

[2]

خداوندِ مردانِ جنگ آزما

خداوندِ آسپانِ پا دَرہوا

In the holy name of brave,
Who take up arms in dangers grave,
And also by the steeds they ride,
Of fleeting feet and galloping stride.

[3]

همان کو ترا پادشاهی بداد

بما دولت دین پناهی بداد

By whose grace art thou a king,
And thy writ sweepeth everything,
His very grace didst us endow
To shield the faithful and the low.

[4]

ترا ترکتازی به مکر و ریا

مرا چاره سازی به صدق و صفا

When loot and plunder is thy aim,
To cheat and fraud is in thy vein,
We are there to save and shield,
Truth and Faith are arms we wield.

[5]

نه زیبد ترا نام اورنگ زیب

ز اورنگ زیبان نه باید فریب

Resorting ever to hoax and fraud,
Thou betray the trust of God ;
Yet thou claimeth to be a king,
Do thou really deserve such thing ?

[6]

تسبیحت از سبحه و رشته بیش

کزان دانه سازی وزان دام خویش

Thy rosary, O' King, is but a snare,
To entrap the people unaware,
When thou make pretend to pray,
Wistfully, thou watch thy prey.

[7]

تو خاکِ پدر را بہ کردارِ زشت

بہ خونِ برادر بدادی سرشت

The mal-treatment of thy father,
And the blood of thy brothers,
Besmear, O' King, all thy face,
A slur, thou art, on thy race.

[8]

وزاں خانۂ خام کردی بنا

برائے درِ دولتِ خویش را

On the blood and bones of thy own,
The sort of Kingdom thou have grown,
Grand though it may be in looks,
A false structure, it really is.

[9]

من اکنون به افضالِ پُرسشِ اکال

کنم زآبِ آهن چنان برفگال

Through His grace, of such a grain,
We have showered now a rain,
With the water of the Steel,
And His help who is 'All-Steel'.

[10]

که هرگز ازان چار دیوار شوم

نشانی نماند بدین پاک بوم

These holy showers, from the face.
Of any accursed and evil place,
Wash away the filth of oppression,
Injustice, tyranny and coersion.

[11]

ز کوہِ دکن تشنہ کام آمدی

ز میواڑ ہم تلخ جام آمدی

Thy southern compaigns and their devastation,
Thy Mewar efforts and their frustration,
Are but only straws in the wind
A warning to thee, O' King, to mend.

[12]

بہ ہیں شہ چوں اکنوں نگاہت رود

کہ آں تلخی و تشنگیت رود

Thou, now, dare to cast thy gaze,
Towards Punjab and its fair face,
With covetous and avaricious eyes,
Thy thirst for blood seems to rise.

[13]

چناں آتشے زیر نعلت نہم

ز پنجاب آبت نہ خوردن دہم

Punjab, for thee, 'ld be made so hot,
And all thy efforts brought to naught,
A drop of water, a moment of rest,
In vain, for them, 'ld thou make a quest.

[14]

چہ شد گر شغالے بہ مکر و ریا

ہمیں کشت دو بچۂ شیر را

Like a cunning and crafty jackal,
To treacherous tactics thou didst fall,
And thus killed two of my sons,
But, don't be deceived thou have won.

[15]

چوں شیرِ ژیاں زِندہ ماندہ ہے

زِندہ اِنتقامے ستاندہ ہے

Like a lion, bold and brave,
We yet live and ever crave,
To it, to see that thou must pay,
For what thou did in a vicious way.

[16]

نہ دیگر گرائم بہ نامِ خدات

کہ دیارم خدا و کلامِ خدات

On thy lips, and the name of God !
For much too long thou played this fraud,
Well do we know designs it conceal,
The 'god' thou 'serve', thy actions reveal.

[17]

بہ سوگند تو اعتبارے نہ ماند

مرا جُز بہ شمشیر کارے نہ ماند

No more, in us, thy words inspire,
The sort of faith thou doth desire,
We 'll hence in arms correspond,
The like of thee, to them, respond.

[18]

توئی گرگ باراں کشیدہ اگر

ہم نیز شیرے ز دامے بدر

Like a wily wolf, thou, may be,
In courage lacking, in cunning aglee,
My men are more than a match for thee,
Like lions are they bold and free.

[19]

اگر بازگفت و شنیدت براست

نمائیم ترا جادهٔ پاک و راست

If thou, in reason, thy faith repose,
We 'll point the way to compose,
Our disputes through mutual trust and talk,
A worthy way, for thee, to walk.

[20]

به میدان دو لشکر صف آرا شوند

ز دوری بهم آشکارا شوند

[21]

میانِ دو ماند دو فرسنگ راه

چوں آراسته گردد این رزم گاه

But, if thou choose the path of fray,
Let facing a-distance our forces array,
Standing each two furlongs-a-spaced,
In such an order, the field be placed.

[22]

ازاں پس درآں عرصۂ کارزار

من آیم بہ نزدِ تو با دو سوار

Amidst such an arrangement of the field,
Both of us our arms shall wield,
We 'll then challenge thee in thy den,
Riding to thee with two of my men.

[23]

تو از ناز و نعمت ثمر خوردہ

ز جنگی جواناں نہ برخوردہ

Thou have so far enjoyed the fruits,
Of labours rendered by thy recruits,
Dare thee come unto our sight,
We 'll teach thee how to fight.

[24]

بہ میدان بیا خود بہ تیغ و تبر

مکن خلقِ خلاق زیر و زبر

Armed with sword and the shield,
Thcu must personally take the field,
It is cowardly to fire humanity,
For thy evil aims and vanity.

ZAFARNAMA

[1]

کمالِ کمالات قائم کریم

رضا بخش و رازق۔ رہاق و رحیم

The Lord of wonders is Eternal,
Full of mercy and care Paternal,
Whose bounty doth us sustain,
Whose benignity doth us maintain.

[2]

اماں بخش و بخشندہ و دستگیر

خطا بخش و روزی دہ و دلپذیر

Dispenser of Justice, Peace and Generosity,
He is the only refuge in adversity ;
Through His bounty He sustains us,
Through His mercy He forgives us,

[3]

شہنشاہِ خوبی وَہ و رہنموں

کہ بے گوں و بے چوں و چوں بے نگوں

Like a true King He doth guide us,
A bliss eternal He endows us ;
He is sans any form or shade,
The like of Him canuot be made.

[4]

نہ ساز و نہ باز و نہ فوج و نہ فرش

خداوند بخشندۂ عیش و عرش

Power nor realm, pomp nor pelf,
Maketh one happy and a contented self,
Through His grace doth He bestow,
Joys of Heaven and the Earth below.

[5]

جہاں پاک زیر آست و ظاہر ظہور

عطا مے دہد ہمچو حاضر حضور

Hallowed is the earth by Spirit Divine,
Which like Eternal Light doth shine,
Blessed are those who through His grace,
Behold His image in every face.

[6]

عطا بخش او پاک پروردگار

رحیم است و روزی دِہ ہر دیار

The Holy Lord doth us maintain,
In His mercy He us sustain
He is the eternal source of bliss,
For every soul in the universe.

[7]

کہ صاحب دیار است و اعظم عظیم

کہ حسن الجمال ست و رازق رحیم

He is the Lord of all domains,
And of all they do contain,
Full of mercy and benign,
He is Radiant and Sublime

[8]

کہ صاحب شعور است عاجز نواز

غریب الپرست و غنیم الگداز

He is the Lord of counsel wise,
The humble through His grace do rise,
He is the refuge of lost and low,
And is Vanquisher of the foe.

[9]

شریعت پرست و فضیلت مآب

حقیقت شناس و نبی الکتاب

The Scriptures and the Truth in them,
Are the gifts of God to men,
He is the source of all the laws,
Yet He abideth by the laws.

[10]

کہ دانش پژوہ است و صاحب شعور

حقیقت شناس است و ظاہر ظہور

He's the Father of all the wit,
And the shinning source of Truth ;
On who'er doth He shower His grace,
Beholds His image in every face.

[11]

شناسندۂ علمِ عالم خدائے

کشائندۂ کارِ عالم کشائے

He alone doth know the mystery,
Of the Nature and its sophistry,
He alone can solve the riddle,
Of the wordly woes and troubles.

[12]

گذارندۂ کارِ عالم کبیشہ

شناسندۂ علمِ عالم امیشہ

He doth shape the Laws Supreme,
Of Nature and the earthly scene ;
He alone doth hold the Secret,
Of Laws Eternal and their merits.

[13]

مرا اعتبارے بریں حلف نیست

کہ ایزد گواہ است و یزداں یکیست

In the holy name of God,
Who, of all us, is the Lord,
In His holy name we say,
We believe not what thou say.

[14]

نہ قطرہ مرا اعتبارے بروست

کہ بخشی و دیواں ہمہ کذب گوست

Thy words can never, in us, inspire,
The sort of trust thou may desire,
Thy men-Dewans, Bakshis and all.
Liars are they, alike they all.

[15]

کسے قولِ قُرآں کُنَد اِعتبار

همان روزِ آخر شود زار و خوار

Thy words on Quran are but a snare,
To entrap the people unaware,
Who'er in them doth put his belief,
Repent he must and come to grief

[16]

هُما را کسے سایہ آید بہ زیر

برو دست دارد نہ زاغِ دلیر

Shadows of Phoenix on whom doth fall,
Blessed is he and luckiest of all,
Beyond the reach of Crow is he,
Matters not how brave it be.

[17]

کسے پُښت اُفتد پس شیر نر

نه گیشه د بُزو میش و آهُو گذر

Anyone under the protective hold,
Of a lion, brave and bold,
May rest in peace and need none fear,
A goat or sheep or any deer.

[18]

به مصحف قسم خُفیه گر خوردے

نه یک گام هم پیش ازاں بُردے

Nothing 'ld ever have led us astray,
From our self sought path away,
Had we sworn by what we believe,
Falter? Never, our life be relieve (d).

[19]

گرسنہ چہ کارے کند چہل نر

کہ دہ لک برآید برو بے خبر

When a million strong horde,
All armed and blood thirsty,
Falleth suddenly upon,
A batch of mere forty,
Hungry all and tired,
Though brave and inspired,
The odds are all too grave,
For gods even to brave.

[20]

کہ پیماں شکن بے درنگ آمدند

میاں تیغ و تیرہ و تفنگ آمدند

Trampling upon their own solemn words,
Armed with arrows, spears and swords,
Thy men in utter betrayal of trust,
Made, on us, a sudden thrust.

[21]

به لاچارگی در میان آمدم

به تدبیر تیر و کمان آمدم

When the treachery of the foes,
Made a mockery of their vows,
Armed with arrows and the bows,
We took the field to send them blows.

[22]

چو کار از همه حیلتی در گذشت

حلال است بردن به شمشیر دست

When the affairs are past redemption.
By all other means of peaceful intention,
It is just to assert thy right,
Through thy sword and a righteous fight.

[23]

چه قرآں قسم را کنم اعتبار

دگرنه تو گوئی۔ من این را چه کار

Who on earth 'ld ever believe,
Words on Quran, When thus deceived ?
But for the fraud of thy force,
How c'ld we ever choose this course ?

[24]

نه دانم که این مرد روباه پیچ

دگر هرگز این ره نبارد به پیچ

Cunning, thy men are like a fox,
Treacherous, on us, they played a hoax,
Had we earlier known their way,
Scarce could we choose this way,

[25]

هر آں کس که قرآں به قول آیدش

نه زد بستن و کشتنی بایدش

Who on words of Quran doth swear,
He, in mind, must ever bear,
To respect the sanctity of the vow,
Not to assault who trust the vow.

[26]

به رنگِ مگس سا به پوش آمدند

به یکبارگی در خروش آمدند

In the manner of a swarm of bee,
Surging forth like a stormy sea,
Thy men launched a furious attack,
Shreiking, shouting, attired in black.

[27]

ہر آں کس ز دیوار آمد بروں

بخوردن یکے تیر شد غرق خوں

The moment anyone left his defence,
In an attempt to make an offence,
A single arrow from our bow,
In a pool of blood, laid him low.

[28]

کہ بیروں نہ آید کسے زاں حصار

نہ خوردہ نہ تیرو گشتہ خوار

But whosoever dared not leave,
The safety wall that him conceal,
He was lucky to escape,
Our deadly arrows and was safe.

[29]

چه ږ بیدم که ناہر بیا مد بجنگ

چشیدن یکے تیرِ من بے درنگ

The moment didst we Nahar behold,
Taking the field in a manner bold,
A single arrow from our bow,
And was he there lying low.

[30]]

ہم آخر گریزہ د بوقتِ مصاف

بسے خاناں خوردند بیروں گزاف

Losing heart at the horrible sight,
Many Afghans did take to flight,
Filled with terror and the fear,
None did ever their boasts hear.

[31]

کہ افغانِ دیگر بیامد بہ جنگ

چوں سیلِ رواں ہمچو تیر و تفنگ

Advancing like a furious flood,
Bursting with anger, thirsting for blood,
Another Afghan didst take to field,
Guns and arrows he didst wield.

[32]

بسے حملہ کردند بہ مردانگی

ہم از ہوشنگی ہم ز دیوانگی

Many a time he did crave,
To attack our lines in manner brave,
Often mad with fits of anger,
Sometimes in a perfect manner.

[33]

بسے حملہ کرد و بسے زخم خورد

دو کس را بجاں کشت و جاں ہم سپرد

Many a attack did he make,
Suffered many wounds in their wake,
Two men, of course, did he claim,
But in the attempt he was slain.

[34]

کہ آں خواجہ مردودے رسوا و خوار

نہ آمد بہ میداں بہ مردانہ وار

Hiding cowardly behind his men.
And taking shelter in his den,
The accursed Khawaja betrayed his profession,
By fighting not in a manly fashion.

[35]

دریغا! اگر ڈُوئے او دیدے

بیک تیرِ لاچار بخشیدے

If only, in field, we could see him,
And hence could take an aim at him,
A single arrow from our bow,
Must have squarely laid him low.

[36]

ہم آخر بسے زخم تیرِ و تفنگ

دو شُوئے بسے کُشتہ شُد بے درنگ

Havoc wrought by arrows and gun,
Took a heavy toll of men,
Many got wounded on each side,
There were many that had died.

[37]

بسے بان بارید زِ تیر و تفنگ
زمیں گشت ہمچو گلِ لالہ رنگ

Bows and arrows, guns and spears,
Drenched the earth in blood and tears,
Such was the amount of blood that bled,
The field was like a tulip red.

[38]

سر و پائے انبوہ چنداں شدہ
کہ میداں پُر از گوئے و چوگاں شدہ

With limbs and skulls of warriors killed,
The field was eminently filled,
Like so many bats and balls to play,
In the field, in heap, they lay.

[39]

تیزِ نگاہِ بتیرِ و تیزِ تنگِ کماں

برآمد یکے ہائے ہو از جہاں

The angry arrows on fatal flight,
From bows with strings deadly tight,
Raised, in action, such anguished cries,
That engulfed the earth and skies.

[40]

دِگر شورشِ کبیر کینہ کوش

زِ مردانِ مرداں بروں رفت ہوش

The angry archer's shreiking drives,
The wounded warriors's anguished cries,
Raised such a hue and cry,
Bravest of brave, in terror, did lie.

[41]

همه آخر چه مردی کند کارزار

که به چهل تن آیدش بی شمار

To hurle a horde of countless members,
Against a batch of forty in numbers,
Is a mockery of thy bravery,
And a slur on thy chivalry.

[42]

چراغ جهان چون شده برقع پوش

شه شب برآمد همه جلوه جوش

When, on the face of sun, a veil,
Of darkness did, at last, prevail,
The lovely moon of golden face,
Rose in sky with all its grace.

[43]

ہرآں کس بقولِ خدا آیدش

کہ یزداں برد رہنما آیدش

To God's will who doth resign,
And put their faith in words divine,
The crucial hours of dangers grave,
They are led by the Lord to brave.

[44]

نہ پیچیدہ موئے نہ رنجیدہ تن

کہ بیروں خود آوردہ دشمن شکن

Chastiser of foes of evil designs,
Who, in folly, forget the Sublime,
He led me safely of their cordon,
Without a scratch on my person.

[45]

نه دانم که این مرد پیمان شکن

که دولت پرست است و ایمان فکن

We knew not that thou break, O'king,
Thy own solemn words for anything,
Thou, O'king, are just a pretender,
Pelf not Truth art thou a contender.

[46]

نه ایمان پرستی نه اوضاع دین

نه صاحب شناسی نه محکم یقین

Thy actions, O'king, scarce vindicate,
Thy claims of love for Creed's dictate,
Infirmty in Faith on thy part indicate,
Lack of trust in the Lord's mandate.

[47]

ہرآں کس کہ اِیماں پرستی کُند

نہ پیماں خودِش پیش و پستی کُند

Those, in Faith, art true and firm,
To God's will they must confirm,
A pledge they do not lightly make,
Once committed, they never break.

[48]

من اِیں مردِ را اِعتبارے نہ ایست

چہ قرآں قسم ایست یزداں یکے ایست

Such a soul we'ld never believe,
His own solemn word who doth deceive,
Words on Quran though hundreds of time,
If thou pledge, we'll, still decline.

[49]

بہ قرآن قسم صد کشد اختیار نہ

مرا قطرہ نایدا نذ دا اعتبار نہ

Such a soul we'ld never believe,
His own solemn word who doth deceive,
Words on Quran though hundreds of time,
If-thou pledge, we'll, still decline.

[50]

اگر چہ ترا اعتبار نہ آیدے

کمر بستہ بپیشوا نہ آیدے

If thou art faithful to thy creed,
Thou art honour bound to proceed,
To redeem the sanctity of thy vow,
And make it not a piece of show,

51]

که فرض است بر سر ترا این سخن

که قولِ خدا و قسم این به من

By virtue of thy words to me,
Thou art morally bound to see,
That thy solemn words art honoured,
Or, thou, for ever, stand dishonoured.

[52]

اگر حضرتِ خود ستاده شود

بجان و دلے کار واضح بود

If thou could only find a way,
To personally know the cause of fray,
Sincerely we 'ld tell aright,
The reasons of this bitter fight.

[53]

شما را کہ فرض است کالے بکنی

بموجب نوشتہ شمارے کنی

Thy oral words and written note,
We have received with the hope,
That thou 'll stand by what thou say,
By acting in a peaceful way.

[54]

نوشتہ رسید و بگفتہ زبان

بیاید کہ کارے بہ راحت رسان

Thy oral words and written note,
We have received with the hope,
That thou 'll stand by what thou say.
By acting in a peaceful way.

[55]

ہمُوں مرد باید- شوَد دِیدہ ور

نہ شِکمے دِگر- دَر دہانے دِگر

For a man to be a Man,
He must strive as best he can.
To prove his worth in such a way,
He thinks alike what he says.

[56]

چہ قاضی مرا گفت بیروں نہ ام

اگر راستی خود بیاری قدم

If thou are honest in intention,
And are true to what thou mention,
We do welcome what thou say.
Through thy Qazi Who's come to convey.

[57]

چون آن قولِ قرآن بیاید ترا

رسانم همان را به نزدِ شما

Thy words on Quran pledged to us,
We have still in tact with us,
They are hereby sent to thee,
Un-holy fraud, on us, to see.

[58]

چو تشریف در قصبه کانگڑ کنند

وزان پس ملاقات باهم شود

To 'Kangar' thou may please repair,
A worthy welcome awaits thee there,
Mutually, there, on all affairs,
We 'll talk in manners fair.

[59]

نه ذرّه دریں راهے خطره تُراست

همه قوم بیراڑ حکمِ مراست

In event of thy visit here,
Slightest danger is not there,
To us, Brar's devoted loyalty,
Is sure guarantee of thy safety.

[60]

بیا تا سخن خود زبانی کنیم

بروئے شما مهربانی کنیم

If thou ever choose to come,
We 'll be pleased to thee welcome,
Amidst us, as an honoured guest,
And for peace, we 'll make a quest.

[61]

بیکے آسپ شائستۂ یک ہزار

بیاتا بگیری بہ مَن این دیار

As a mark of love and goodwill,
A worthy horse of a thousand skill,
Thou 'll receive from our hand,
On thy visit to this Land.

[62]

اگر تو بہ یزداں پرستی کنی

بکارِ مرا این نہ سستی کنی

If thy faith in God is firm,
To righteous path thou must conform.
Thou must promptly do thy best,
To act in manner, as we suggest.

[63]

بباید کہ یزداں شناسی کنی

نہ گفتۂ کساں۔ کس خراشی کنی

Thou, O 'king, must bear in mind,
The will of God, Generous and kind.
To harm a person on just hearsay,
Isn't justice nor a fair play.

[64]

عجب است انصاف دین پروری

کہ حیف است صد حیف این سروری

Thou, O 'king, are ridiculed,
For the manner thou have ruled,
Thy acts, O 'king, are not religious,
Being false and non-judicious.

[65]

عجب این عجب است فتوے شما

بجز راستی حرف گفتن خطا

To a speak not truth and truth alone,
ïs sin against God not man alone,
We are amazed at thy indictment,
Which is nothing but thy figment.

[66]

مزن تیغ بر خون کس بے دریغ

ترا نیز خون چرخ ریزد بہ تیغ!

Beware, O 'king, of the wrath Divine,
Which comes into play for justice Sublime,
Soil not thy hands with other's blood,
Lest thou pay with thy own blood.

[67]

تو غافل مشو مرد یزدان شناس

که او بے نیاز است از ہر سپاس

The God's greatness and His fear,
Thou, in mind, must ever bear,
He is above any praise or hail,
Thy empty words would not avail.

[68]

که او بے محابست شاہان شاہ

زمین و زمان - سچائے پاتشاہ

Thou in mind must ever bear,
The King of kings is sans any fear,
The Lord of earth and all the spheres,
Emperor true, He prevails everywhere.

[69]

خُداوندِ ایزد - زمین و زماں

کُند راست هر کس نگیں و مکاں

His existence to none He owes,
And to none He ever bows,
Lord of earth and spheres all,
His domains extend over all.

[70]

هم از پیر مورے هم از پیل تن

که عاجز نواز است و غافل شکن

The mean ant and the mighty elephant,
Both are created by His consent,
Through His grace and will divine,
Mighty are humbled and mean sublime 'd).

[71]

کہ اورا چہ اسم است عاجز نواز

کہ از ہر سپاس اُست او بے نواز

Cherisher of humble and the meek,
He showers His grace on those who seek,
He is beyond any praise or hail,
The empty words would not avail.

[72]

کہ او بے نگوں است او بے چگوں

کہ او رہنما است و او رہنموں

The Lord supreme is incomparable,
Mightest of all, He 's invincible,
A Teacher true and a perfect Guide,
In Him alone our faith doth abide.

[73]

بہ قرآں قسم فرض بر سر ترا

رساں کار خوبی بگفتہ شما

To redeem the sanctity of thy vow,
Thou art honour bound to show,
Abiding regard for what thou said,
And acting strictly as it read.

[74]

بباید تو دانش پرستی کنی

بکارے چرا چیرہ دستی کنی

It really behoves thee to act,
With wisdom ripe and honest tact,
To deal cruelly with thy subject,
Is hateful and a shameful object.

[75]

چہا شد کہ چوں بچگاں کشت چار

کہ باقی بماندند پیچیدہ مار

Four tender lives that thou didst claim.
Would never, O' king, our spirits maim,
The coiled Cobra of deadly stings,
Is very much alive in the form of 'Singhs' !

[76]

چہ مردی کہ اخگر خموشاں کنی

کہ آتش دماں را بدوشاں کنی

[77]

چہ خوش گفت فردوسی خوش بیاں

شتابی بود کارِ آہرمناں

To fan the fire and still the embers,
Isn't bravery, thou must remember,
Firdausi hath very aptly said,
They come to grief who evil spread.

[78]

کہ دربارگاہت من آیم شما

وزاں روز باشی تو شاہد بماں

Thy court, if ever, we do repair,
To make thee, of the facts, aware,
You 'll have to vouch for them,
On judgement day for truth in them.

[79]

وگرنہ تو ایں ہم فرامش کند

ترا ہم فراموش یزداں کند

If, in thy pride, thou fail to heed,
Our counsel wise and thus proceed,
Then be it certain, Lord the true,
On judgement day, 'll forget thee too.

[80]

اگر کار این بر تو بستی کمر

خداوند باشد ترا بهره ور

If thou take to counsel wise,
Follow the path that we advise,
And proceed on it with honest face,
The God, on thee, 'll shower His grace.

[81]

که این کار نیک است و دین پروری

چو یزدان شناسی - بجان برتری

This noble cause, if thou do serve,
The grace of God thou shalt deserve,
Of ways of God, if thou art aware,
For goodness sake, thou must dare.

[82]

ترا من نه دانم که یزدان شناس

برآمد ز تو کارهای دلخراش

With all the dreadful deeds from thee,
Thou claim a man of God to be ?
Those who do cause harm to men,
God doth turn His back on them.

[83]

شناسد همین تو به یزدان کریم

نخواهد همین تو بدولت عظیم

Thy dastardly deeds and sinful acts,
God is aware of all the facts,
He won't, for certain, let thee retain,
The treasures rich and vast domains.

[84]

اگر صد به قرآن بخوردی قسم

مرا اعتبارے نه یک ذره دم

Words on Quran, though hundreds of time,
If thou pledge, we 'll still decline,
To repose our slightest faith in them,
As well we know the worth of them.

[85 to 90]

خوشت شاهِ شاهان اورنگ زیب
که چالاک دست است چابک رکیب

که حسن الجمال است و روشن ضمیر
خداوند ملک است و صاحب امیر

به ترتیب دانش به تدبیر تیغ
خداوند دیگ و خداوندِ تیغ

که روشن ضمیر است و حسن الجمال
خداوندِ بخشندهٔ ملک و مال

که بخشش کبیر است در جنگ کوه
ملک صفت چو ثریا شکوه

شهنشاهِ اورنگ زیبِ لعین
که دارای دور است و دور است دین

Thou, O' king, may be taking pride,
On thy skills to rule and ride,
On fair form, a mind awake wide,
On men and domains, far and wide,
On sword sharp and wisdom ripe,
On supplies stores of endless size,
On thy will to make men abide,
On bounteous nature, glory flung wide,
On Himalyan courage, in war, on thy side,
But, withal, Aurangzeb, O'king of kings,
Thou art despised for many things,
To man nor God art thou true,
Faith and justice are far from you.

[91]

منم کشتہ ام کوہیاں پُر فتن

کہ آں بُت پرستند و من بُت شکن

The crafty chieftains of the hill,
Many of them we had to kill,
For, at our being iconoclast,
The idolaters raised a holocaust.

[92]

ببیں گردشِ بیوفائے زماں

پسِ پشت اُفتند رسانند زیاں

Beware of the treachery of the age,
Of endless hues and faithless phase,
Where enemies arise at the back,
To stab, like cowards, in the back.

[93]

ببین قدرتِ نیک یزدانِ پاک

که از یک به ده لک رساند هلاک

Behold the wonder of Divine will,
Such heart it, in our men, instill,
One could face a legion of fame,
A million strong, he put to shame,

[94]

چه دشمن کند مهربان است دوست

که بخشندگی کارِ بخشنده اوست

What harm can ever an enemy do,
When God the great be kind to you,
His grace is ever so sublime,
To be full of bounty and benign.

132

[95]

رہائی دہ و رہنمائی دہد

زبان را صفت آشنائی دہد

A Saviour true and a perfect Guide,
To us, in grace, He doth provide,
A gifted tongue and a soul liberated,
To sing His praises and all He created.

[96]

عدو را چوں کور او کند وقت کار

یتیماں بروں برد بے زخم خار

In moments grave, when He is kind,
The enemy is so rendered blind,
That humble ones are then rescued,
Through His grace unhurt, unviewed.

[97]

ہر آں کس کہ زو راستبازی کند

رحیمے بود رحم سازی کند

To whom the cause of Truth is dear,
And lead their life in God's fear,
On them the grace of Lord is there,
Through thick and thin art they secure.

[98]

کسے خدمت آید بسے قلب و جاں

خداوند بخشید بر او اماں

Him who serve with heart and soul,
And their faith in Him is whole,
Blessed are they with a lasting peace,
The grace of God doth them release.

[99]

چوں دشمن بر آں حیلہ سازی کند

برادِ خود خدا چارہ سازی کند

When they are victim of aggression,
By an enemy of evil intentlon,
The Lord extendeth them protection,
Through His grace and holy action.

[100]

اگر بر یک آید دہ و دہ ہزار

نگہبان او را شود کردگار

If ever one of them didst face,
A legion of hundred thousands face,
The Lord 'll save him in some way,
And keep the enemy at a bay.

[101 & 102]

ترا گر نظر است بر فوج و زر

بہ مارا نگہ است یزداں نگر

کہ اورا غرور است بر ملک و مال

بہ مارا پناہ است یزداں اکال

If thy pride is power and pelf,
And, on them, thou lean thyself,
We, on Him, do pin our hope,
Our only refuge and the only hope.

[103]

تو غافل مشو - زین سپنجی سرا

که عالم بگذرد سرے جا به جا

Thou, O' king, must bear in mind,
The world is just of a mortal kind,
Everyone be he high or low,
Depart he must and then lie low.

[104 to 107]

کجا شاهِ کیخسرو و جام جم

کجا شاهِ آدم سپرد عدم

فریدوں کجا بهمن اسفندیار

نه انقلابِ دارا درآمد شمار

کجاہ شاہِ اسکندر و شیرشاہ

کہ یک ہم نماند است زِندہ بہ جا

کجا شاہِ تیمور و بابر کجاست

ہمایوں کجا۔ شاہِ اکبر کجاست

On the earth and its fair face,
Of Humayum and Akbar Where's the trace ?
Kai Khusro, Fridoon and Yar isfander,
Sher Shah, Dara and Alexander,
Timur and Babur consigned are all,
To eternal obvilion, forgotten all.

[108]

ببیں گردشِ بے وفائے زماں

کہ برہر بگذرد مکین و مکاں

Behold the faithlessness of the age,
Of fleeting nature and passing phase,
Men and mansions are sure to fall,
As and when they get the Call.

[109]

تو گر جبر عاجز خراشی کنی

قسم را بہ تیشہ تراشی کنی

If people poor do thou torment,
Through arrogance and thy false ferment,
Thy oaths to ridicule thou hold,
And chop them off fold by fold.

حفظِ یار باشد چہ دشمن کند

اگر دشمنی را بہ صد تن کند

All the schemes of the evil enemy,
Let they be of faces many,
They, for sure, would never avail.
When God is there, to thee, not fail.

[111]

عدو دشمنی گر ہزار آورد

نہ یک موئے اورا نزار آورد

If thousands evil do conspire,
And they, an enemy, do inspire,
When God's grace be with thee,
Not a single hair be harmed of thee.